but as it is in itself, it wields a most powerful influence, holding men as by gravity to this earth on which God has placed them. In some of its aspects., nothing can be more irrational than to toil for years, as many do, for property which is never to be enjoyed, and from which they must speedily be separated. Still the very habit has given steadiness of aim and a spirit of caution to individual minds, and the general issue is the accumulation of wealth, with the powers which wealth puts in operation. More beneficial still, there are the refinements and the elegances which wealth produces, and the conservatist feeling which the existence of valuable property spreads throughout the more influential portion of the community. Satirists may ridicule wealth as they please, and describe the poorest nations as the happiest; still it cannot be denied that accumulated property tends to produce an elegance and a social order which cannot be found in communities stricken with poverty and constantly striving about the very necessaries of existence.

Now, these appetites and appetences are among the most influential of the principles by which human "nature* is governed. The will may erect upon them, or by them, a calculating self-love which strives to obtain as much enjoyment as possible, or a habitual benevolence which deliberately seeks the good of others ; but it is by the primary impulses fully as much as by the secondary principles of self-love and benevolence, that mankind are induced to maintain an outward decency of deportment, and so - ciety at large is made to clothe itself in becoming decorum. Some of these principles give life, movement, and onward progress to society, and others impart to it strength and endurance. Some act with a springing, elastic force, and others have a gravitating power. Some tend to disjoin what ought to be separated, and others to band together the things which should be

united. The implanting of these principles—diverse from one another, and yet all tending to the same end—shows how admirable is the provision made for the social order of the world.

Yet so far as mankind are under the influence of these principles they are neither virtuous nor the opposite. It is to be remembered., however, that the very possession of these intuitions, like the possession of high intellectual qualities, brings along with it additional responsibility, and, when they are abused, additional guilt.